

MISSIONS

DE
LA CONGRÉGATION

DES

Missionnaires Oblats

DE

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REPORT FROM ST. PETER'S PROVINCE CANADA. (1938 - 1947)

1. Origin and development of the province:

St. Peter's Province called by the name of New Westminster is in reality a misnomer as the Province stands to-day. Taking its name from the title See, when New Westminster was then an Apostolic Vicariate, it gradually embraced, not only the English speaking work in the Vicariate of New Westminster itself, but little by little embraced the English speaking work in the Mid-West of Canada. Soon what was formerly a Vicariate became a Province, with the potentiality of embracing all English speaking Oblate work throughout Canada. This was finally accomplished in 1929 when Rev. Father W. Grant, who had been named Provincial to the Province as it was then constituted, found himself within a few months in charge also of the English speaking Oblate work in the East. Thus St. Joseph's parish and the newly established St. Patrick's College, which was then in its infancy came under his Provincial Jurisdiction.

When St. Peter's Province was first formed (Circular No. 134 dated 1926) it was evident from the terms of this Circular that this Province was looked upon as the one Province to carry out the Oblate work in English language (1). Since that time, how-

(1) EXTRACT FROM CIRCULAR No. 134.

1. Nous érigeons en Province, proprement dite, les maisons, districts, résidences et œuvres qui constituent le Vicariat des Missions de la Colombie Britannique. Dans notre intention, cette Province est spécialement destinée à grouper nos commu-

ever, St. Mary's Province, which came into existence at the same time as St. Peter's, and was destined to do for the people of the German and Polish tongues what we were called upon to do for those speaking English, since that time I say, St. Mary's Province seems to have left its first ideal and has gradually become a bilingual Province, with most of its work carried out in English, whilst the Fathers are hearing Confessions in German.

As St. Peter's Province embraces the whole territory across Canada it would seem that the time has come when the name of this Province should be St. Peter's Province of Canada.

During the years that the Vicarial Council here was in charge of the Congregation in this part of the world it was decided to amalgamate the Vicariate of Prince Rupert to St. Peter's Province. The first reason for this amalgamation seems to have been to provide the necessary personnel from St. Peter's Province for the English speaking work of the Vicariate. The exact nature of this amalgamation does not even yet appear to be too clear. On the one hand there is the Statutum defining the relationship between the Vicar Apostolic and the Congregation itself, which nominates a Religious Superior, who to all intents and purposes seems powerless to carry out effectively any change of the slightest nature. One of the purposes of the amalgamation was also to give the Fathers of the Vicariate an opportunity of being changed from their lonely surroundings and

nautés et nos oeuvres de langue anglaise existantes et à créer au Canada. Cette Province sera désignée, jusqu'à nouvel ordre, sous le titre de « Saint-Pierre de New Westminster ».

2. Nous détachons, des Provinces du Manitoba et de l'Alberta-Saskatchewan, les maisons, districts et résidences, avec les missions qui en dépendent et les oeuvres énumérées dans le second Rescrit Apostolique, et nous les érigeons en Province distincte, sous le titre de « Sainte-Marie de Regina ». Cette Province est spécialement destinée à grouper nos communautés et nos oeuvres de langue allemande, au Canada.

thus affording them the occasion of uplifting their morale, but as the Provincial cannot do this without the previous consent of the Vicar Apostolic, it would appear that one of the main reasons of the amalgamation fails to materialize. It is hoped that during the course of the Chapter some solution to this problem, which is not confined to Prince Rupert alone, may be found.

2. Personnel

Bishop	1
Priests	128
Lay Brothers	27
Scholastics	23
Scholastic Novices	8
Lay Brother Novices	5
Lay Brother Postulants	2

3. Classification of Work:

a) *Indian Work.* — The Indian Work of St. Peter's Province is confined to British Columbia. It takes the form of seven residential schools and Mission activities on the Indian Reserves. Thirty-eight Fathers and seventeen Lay Brothers are occupied in this special Indian work. Attached to this report is a detailed statement of the work carried out by the Province in this regard. It is perhaps worth noting that since the last General Chapter the number of Fathers engaged in Indian work has been considerably increased, in fact it can be stated with truth that the majority of the men ordained in these years have been placed on Indian Missionary activity. Our Indian Missionary work is spread over four different dioceses, namely Vancouver, Kamloops, Nelson and Victoria. His Excellency Archbishop Duke of Vancouver would be more satisfied with the work of the Oblates if all their financial activities were brought under his immediate control. Whilst the

Archdiocese as such has never granted one cent towards the maintenance of Indian work His Grace has demanded of us:

- i. The cathedraticum tax from every school. That would ~~be~~ equivalent to one dollar per child per annum.
- ii. He has demanded that we should erect, what he terms an Apostolic School for Indian vocations.
- iii. On other occasions he has insisted upon our building a High School for Indians.
- iv. On more than one occasion His Grace has asked that all our books should be shown to him and in a recent letter he has demanded that all Indian resources should be pooled.

In reply to the above demands I have always stated to His Grace that it is not permitted for the principal of any school to take out of a Government grant any monies whatsoever except for the actual running of the school, such as food, clothing, salaries of lay staff, salaries of nuns and when possible salary for the Principal and Lay Brothers. At the present time in two of our schools we are not able to take any salary for the Fathers or Brothers. Acting under the direction of the late very Reverend Father Labouré I have likewise refused to forward any statement of Oblate accounts, pointing out that the amount of money granted by the Indian Department to each school is available in the public statements and documents of the Department itself (1).

3. Classification of Work:

- b) *Parochial Work*. — St. Peter's Province is charged with the direction of the following Parishes:
- St. Joseph's - Ottawa: Diocese of Ottawa.
Canadian Martyrs - Ottawa: Diocese of Ottawa.

(1) Cfr. Appendix I, page 509.

St. Joseph's - Saskatoon: Diocese of Saskatoon.
St. Patrick's - Lethbridge: Diocese of Alberta.
St. Anne's - Penticton: Diocese of Nelson.
St. Augustine's - Vancouver: Diocese of Vancouver.
St. Peter's - New Westminster: Diocese of Vancouver.

In the Vicariate of Prince Rupert we are charged with the care of the following Parishes and Stations:

Church of the Annunciation - Prince Rupert.
St. Joseph's - Smithers.
Our Lady of Good Hope - Fort St. James.
R. C. Church - Terrace.
Sacred Heart Church - Prince George.
R. C. Church - McLeod.
R. C. Mission - McBride.
R. C. Mission - Fort St. John.
R. C. Mission - New Hazelton.

Since the last General Chapter, Archbishop Duke has withdrawn from the care of the Oblate Fathers the parish of Kamloops and Powell River, whilst Bishop Johnson of Nelson withdrew the parishes of Cranbrook and Kimberley. The question of finance of some of these parishes and missions will be touched upon under the heading of finance. Suffice it to say here that whilst this Province has to find the Personnel for the Vicariate of Prince Rupert, there is no revenue of any sort coming to the Province from the Vicariate itself.

Catholic Schools are in existence in the following parishes:

St. Joseph's - Ottawa.
Canadian Martyrs - Ottawa.
St. Joseph's - Saskatoon.
St. Patrick's - Lethbridge.
St. Augustine's - Vancouver.
St. Peter's - New Westminster.

There is also an academy run by the Nuns attached to Prince Rupert. At the present moment His Excellency Bishop Jordan is negotiating for the erection of a school in Prince George as well as in Fort St. John.

During the years that I have been Provincial I have never heard a complaint from any Bishop as to the slightest neglect on the part of the Fathers engaged in parochial work. On the contrary they have been spoken of very highly by the various Bishops for their zeal, their devotion and their attention to duty. As a proof of this statement let me add that in the Archdiocese of Ottawa His Excellency Archbishop Vachon has named an Oblate Father to take charge of the Youth Movement (English speaking) in his diocese. In Saskatoon His Excellency, Bishop Pocock, has also selected an Oblate Father for similar work in his diocese. Even in the Archdiocese of Vancouver, His Grace Archbishop Duke on more than one occasion has been moved to pay public tribute to the work of the Oblate Fathers.

3. Classification of Work:

c) *Educational: St. Patrick's College.* — In 1929 whilst St. Joseph's parish was still attached to the French Province there came from Rome instructions to the Provincial of the Province that provision should be made for a college for higher education of the English speaking people, a College separate from that of St. Joseph's University. Under the Provincialship of the late Father Villeneuve an attempt was made to carry out the injunctions of Rome. A piece of land was secured and the foundations of the new College began to appear above the ground. Scarcely had the building reached this stage when St. Joseph's parish with the College to be was formally attached to the English speaking Province already in existence in the West, and thus Father Grant

and his Administration became responsible for the carrying out an English speaking College in Ottawa.

The story of St. Patrick's College can be summarized by saying that it was an uphill task from the very beginning. No English speaking vocations had been provided for by the former Province to which St. Joseph's belonged and thus it is easily realized how difficult was the task to staff a catholic High School and College with no home talent available. Then there was the financial difficulty. The only source of revenue to build, equip and maintain the new College when it came into existence was the revenue from St. Joseph's Parish, which was also to help build, maintain and equip a new Scholasticate and Novitiate for the recently formed Province. The result was that Priests from all parts were hurriedly sent into St. Patrick's College, some from the U.S.A., some from Ireland, some from Western Canada, and it is no exaggeration to say that 90 % of these Priests had little or no experience in teaching and were not capable of so doing. Hence large numbers of laymen had to be employed, oftentimes at exorbitant salaries and sometimes without very much in the way of religious background. It is not surprising, therefore, that St. Patrick's College, which was built and equipped at a cost of \$700,000 became from its very foundation a serious liability upon the newly established Province. Not merely was it unable to repay the borrowed capital (which had come in from bondholders throughout the country), but it was incapable of meeting even the interests on its bonds. Furthermore the situation was so serious that the financial deficit at the end of the current years was proving to all who could read between the lines that the College was losing seven to eight thousand dollars every year. All this time not a cent of salary was being paid to the Fathers who were teaching.

All this introduction is merely to mention and explain in part some of the difficulties which St. Pa-

trick's College has had to face ever since its inauguration.

I have thought it worth while to add a copy of the Government Inspectors' report on the College itself (1).

At the present moment there are 27 Oblate Fathers teaching in the College, i.e. in High School and in the Arts Course. There are 650 High School students, 180 College students, of which 147 are residential. In addition there are 60 students attending night classes, making a total enrolment of 890 students.

During the past few years the College has been able not merely to cover its own expenditure, but has handed over to the Provincial Bursar various sums, which have been used towards the reduction of the College debt. These various sums have always been considered by the present Provincial as part payment of salaries which have been lying fallow for several years. In addition to these sums the Province has received \$70,000 from the proceeds of a College Drive and this sum was also used to wipe out a further portion of the College debt. Most of this debt, however, has been wiped out through the resources of St. Joseph's or salaries of the Fathers in some other parishes and whenever possible from the salaries of the Fathers and Brothers in the Indian Schools.

Looking back at the origin of St. Patrick's College and realizing the almost insurmountable difficulties which faced this institution, the wonder is that the College did not fold up almost before it was born. Mountainous debts, incomplete staff and inexperience would seem sufficient to have killed a much longer established institution. To-day however St. Patrick's College is recognized as part of the Catholic life in the City of Ottawa. Divine Providence evidently meant St. Patrick's College to con-

(1) Cfr. Appendix II, page. 514.

tinue to exist, and the education of the English speaking young men of Ottawa and district seems to have been placed in the hands of the English speaking Oblates.

With the staff comprising many nationalities of the English speaking world it would be foolish to deny that at times many divergent points of view arise, and cause a certain amount of friction. In spite of this one can truthfully say that there is a real spirit of goodwill throughout the college staff and certainly, with very few exceptions, one must say that the Fathers are devoted to their respective tasks. Perhaps the greatest difficulty lies in the fact that through a diminished staff most of the Fathers find themselves with too much work on hand, both as regards class work and extra educational activities. The result of this extra strain is perhaps to accentuate the importance of the actual teaching to the detriment of religious exercises. However I have to say, in all fairness, that the Fathers themselves realize this difficulty, are constantly reminded of it by the Superior, and there does seem to be a wholehearted endeavour to remedy this weakness.

During the past few years there certainly seems to be a better spirit of cordial cooperation between St. Patrick's College and the Ottawa University. At the present moment round table conferences are taking place between the representatives of the College and those of the University, and there is hope that something tangible and permanent may evolve from the discussions that have taken place.

The difficulties may be briefly summed up as follows: In 1932 the Roman Congregation of Studies sanctioned an agreement, whereby St. Patrick's College was to be a « *pars integralis* » of the University. When that agreement was read to the Chapter no one from Canada at the time asked how this could be accomplished legally in Ottawa. In other words, whilst St. Patrick's Collège has some sort of canonical existence, it has no legal existence, and so far as the

Government Educational Authorities are concerned, it does not exist. The Fathers of St. Patrick's College claim that the College has a right to be legally incorporated into the Charter of the University. If it is a part of the University as stated by the Holy See, then it should be a legal part of that University. We feel that it is only just that the English speaking Priests of an English speaking Province should be given every facility to do for their people what the University is doing for the French people. In putting forward this statement I am but voicing the opinion, so often expressed both by Cardinal McGuigan and the English speaking Bishops of Canada. I would like to add that the round table conferences between the representatives of the College and the University give every hope of clarifying the present situation. Once this principle is established, namely that St. Patrick's College is a real constituent part of the University, no difficulty should stand in the way of there being a whole hearted co-operation between the two parties of the same Catholic University.

3. Classification of work.

d) *Preaching of Missions and Retreats.* — One of the difficulties in English speaking areas, as regards the preaching of Missions, is that the period of time within which Pastors are anxious to have their Missions is very restricted. It is very evident that with such a climate as exists in the Eastern part of Canada Missions are confined to within the limit of a few months. Naturally during the periods of excessive cold and snow and again when the heat is excessive, no Pastor is likely to call for Missionaries during such times. From this it becomes evident that to maintain a band of Fathers solely for the purpose of preaching Missions, and to have these Fathers sitting around doing nought else during the remaining portion of the year, becomes a very serious prob-

lem. In this Province there seems to have been since its inception a tradition, whereby once a Priest is placed on what is called the Mission Band, he should not be expected to help in any other form of work. Having been brought up in a Province where such ideas are not promulgated the writer of this report has always striven to disseminate the idea that every Oblate is a Missionary, and every Missionary is an Oblate and must carry out any work he is called upon to do during the time that he is not specially engaged in his own sphere of action. With regards to Missions and Retreats, St. Peter's Province has had a very limited number of Fathers at its disposal, and yet it is not without a certain amount of pride that during the past twelve years we can look back on the amount and nature of work that has been accomplished. In the writer's view a Congregation may always be judged as to its religious standing by the invitations to preach to the religious institutions in the different dioceses. It is, therefore, with pleasure that I state that our Fathers have been invited to preach Clergy Retreats in every English speaking diocese throughout Canada. For five successive years we have been invited to preach the monthly retreat to the Secular Clergy in Montreal and for five successive years Reverend Father Cormican, of St. Patrick's College, has been conducting the monthly day of recollection to the English speaking Clergy in Ottawa. In Nova Scotia, New Brunswick, Ontario, Manitoba, Saskatchewan, Prince Edward Island, British Columbia, in all these Provinces our Fathers have preached Missions and retreats. Whilst we have no House of our own that takes care of closed retreats, we are invited, probably more frequently than any other Congregation, to conduct these retreats in the diocesan Retreat Houses. On the occasion of the anniversary of the Archbishop's Consecration there was given to the Oblate Fathers the singular privilege of preaching the sermons in English and in French. There is no doubt,

and in this matter I can speak from experience, that the Oblate method of preaching Missions is regarded as very satisfactory. At every Mission or Retreat emphasis is placed at the very opening sermon upon the blessing of attending frequent Communion during the Mission. The Fathers begin Confessions the very first night by going into the Confessionals immediately after the opening sermon. No doubt as the Province develops it will be found possible to establish a Provincial House here in Ottawa where the Missionaries can be placed and where all extra parochial activities can find a home.

Missions in the Western part of Canada, with the exception of a few of the larger parishes in the West, are completely different from Missions, as we understand them to-day. Oftentimes it is a mere handful of people being gathered together in small confines, but nevertheless the work under such circumstances is very meritorious as well as very necessary.

This year some of the Fathers have been taking a special course in Sacred Eloquence at a well known College in Boston. Later on the benefit of this course will be given to our Scholastics and gradually there will be built up in the Scholasticate the keen desire for improvement, both in diction and in Sacred Eloquence. One has to admit that, up to the present many of our young Scholastics have failed to realize the importance of grasping the necessity of studying the mechanics of the art of correct speech. This is due, I think in great part, to the neglect in this country in primary schools of serious public reading, with the result that a slovenly method of speech has taken possession of the young student long before he enters the Novitiate, and thus a habit formed in early years becomes so hard to overcome. It is the hope of the present Provincial that the day may come when this Province will rejoice in having a House, where for at least two years before entering our Novitiate, our young high school students, under the care of trained Fathers, will be able to

improve the present very inadequate High School standard and by that means gradually our young men will be formed to acquire a taste for genuine study, and there will be instilled into them a conviction as to the necessity of correct speech and proper deportment in the pulpit. A House such as this, is one of, if not the greatest need in St. Peter's Province to-day. The old idea of a classical education no longer exists in Canadian High Schools, so that any student coming from a High School is not properly equipped to enter our Novitiate (1).

4. Scholasticate.

When the East was joined to the West to form the combined Province of St. Peter's, one of its first undertakings was to establish its own Scholasticate. A property about seven miles outside of the City of Ottawa was purchased and a one storey building completely inadequate from the point of view of classrooms, Chapel and dormitory space was erected. Provision was made for the carrying out of additional floors, but the financial position of the Province had already become so serious that nothing in the way of further material development has been attempted. Whilst the desire to possess a Provincial Scholasticate may have been very laudable, a serious mistake was made in bringing the Scholastics belonging to this Province, and who were studying at Lebreton Scholasticate to the Ottawa building, before the proper staff of Professors had been appointed to the Scholasticate. Unfortunately the Fathers were rushed from all parts to teach in the Scholasticate, most of whom had had no experience and were not capable of teaching subjects that demanded long and serious preparation.

(1) Since writing this report the Oblate Congregation has been invited with the approval of His Eminence Cardinal J. McGuigan, to give the first series of five National Catholic Hour Broadcasts in the Fall of this year. These Radio Addresses are broadcast from Coast to Coast.

The result of this mistake lasted for several years. Dissatisfaction on the part of the Scholastics themselves, incompetence on the part of the Professors, no real spirit of study acquired by the students and very little genuine training. It would be unfair were I not to say that there were some very noble exceptions to the above and little by little a spirit was created in the Holy Rosary Scholasticate, which I think would stand favourable comparison with any Oblate Scholasticate throughout the world. To-day we are but a handful, but signs are evident that our vocations are increasing. As I have already mentioned in a previous paragraph we are already supplying the Prince Rupert Vicariate. At the present moment we have a staff of Fathers, not merely capable, but interested and devoted to their tasks. It is true, the numbers are few and some of the Professors are overworked, but we have every reason to hope that in the near future this state of affairs will be remedied. Attached is the report from the Superior of the Scholasticate with a complete list of hours of study, religious timetable, etc. Quite recently the little Chapel in the Scholasticate has been renovated and made very devotional. When the property was originally bought there was and always has been the difficulty regarding the water supply. Until this problem is completely solved (in years to come it may be solved by the present Scholasticate property coming within the city limits) it would be dangerous embark upon a large building programme.

5. Novitiate.

Until a few months ago St. Peter's Province laboured under the great difficulty of having its Novitiate, which was only a small House, attached to the Scholasticate. Whilst the Novices were separate, so far as could be done, from the point of view of religious exercises and work, nevertheless there had to be a common refectory as well as the same field

for athletics and other activities. It is not difficult to realize the abuses that must necessarily follow from such a state of affairs. The Holy Rosary Novitiate was no exception. The financial position of the Province prevented any attempt being made to purchase a new site or even hope that the day would come when a complete separation of the Novitiate and Scholasticate would be possible. Providence in its own wise way came to our help. Some years ago a legacy had been left to the present Provincial for the purpose of aiding in the education of future Oblate Priests. This money for years had been frozen, but about a year ago it became available and almost at the same time a very suitable site for a Novitiate came into the estate market. This site was situated about 40 miles outside of Ottawa in the diocese of Pembroke. Thanks to the permission granted us by the most Reverend Bishop Smith to establish our Novitiate in his Diocese of Pembroke, we secured this very suitable property. The formal opening took place in the month of October last. At the present moment there are eight Scholastic Novices, and four Lay Brother Novices. During the past few months a Father has been appointed to take charge of a recruiting campaign and there is every sign of our Novitiate gradually being filled. The name of our new Novitiate is Oblate Novitiate of St. Theresa of the Child Jesus, Arnprior, Ont.

6. Association of Mary Immaculate.

I am leaving in the hands of the Director of the Association of Mary Immaculate the drawing up of the report of this branch of work in our Province.

From a very humble beginning this Association is showing signs of becoming of genuine importance towards helping the Province in its efforts to finance vocations. Details of this work are embodied in Father Hall's statement (1).

(1) Cfr. Appendix III, page 517.

7. Spirit of the Province.

St. Peter's Province has never had the benefit of all its members being trained in the same Scholasticate and Novitiate. Unlike most other Provinces this Province, especially in its early days, is the product of several nationalities and consequently of so many different Scholasticates. Thus we can see Liège, Rome, Ireland, Washington, France, Germany. Canada represented amongst us. It may be argued that all this divergency of nationality is for the betterment of a Province, that it prevents a Province being composed of men fashioned in the same mould. Be this as it may, one can understand how difficult it is to have a unity of outlook, not to speak of unity of ideas, due to the different mentalities of so many nationalities. Take for instance Fathers who have been trained in Europe in the Scholasticate where they acquired a certain knowledge of French and were able to understand those of that tongue. These Fathers would naturally view the language question in Canada from a different standpoint to those who have never heard any other language but English spoken before being sent from their country to Canada. Over and above all this there is the question of the tremendous distances embraced by St. Peter's Province. Were the Provincial of this Province to start out from Ottawa and go right through until he reached Prince Rupert he would be at least 5 days and nights in the train. No matter how long he might stay in the West it is very difficult for him to spend any length of time in each isolated place he might have to visit. It is not easy to see a solution to this difficulty, because if the West were cut off from the East you would be cutting off the Indian work which needs the personnel from the East, whilst the East needs the salaries of the Principals of the schools to educate the necessary personnel. Whether the time has come to appoint a vice-Provincial for the West or to delegate someone to be

in charge of that part of the Province is for the new General Administration to decide. Personally I have always had a dread of two authorities overlapping, and unless the delegated Father had full powers, I am afraid the Fathers in that part of the Province would very soon become dissatisfied.

The above *praenotanda* is but a preface to explain how difficult it is to speak of the spirit of St. Peter's Province. Can one say with truth that there exists in the Province, what is known as a real Oblate spirit? I think that I can answer this question in the affirmative. Without a doubt the Fathers for the most part are imbued with a zeal for the Oblate Congregation. Were that Oblate spirit analysed it might have to be admitted that this zeal takes the form which the individual considers as benefiting the Oblate Congregation. It must never be forgotten that Canada is a long way from Europe. What is actually taking place in the Congregation in Europe is for the most part unknown to the Fathers of this Province. Very few of them ever read any publication that is printed in French, and consequently there is the natural tendency to concentrate their Oblate ideas upon Canada and Canada alone. Many of the Priests have never seen or spoken to a member of the General Administration and therefore it would be foolish to think that the General Administration is something very tangible in their lives. English-speaking Canada is gradually coming round to the way of thinking that European ideas are outmoded. When these ideas are put to them in a language they do not understand, this impression is only increased. English-speaking Canada is daily becoming more convinced that it is foolish, unnecessary and serves no useful purpose to be obliged to have recourse to Rome, i. e. to the General Administration, for permissions, business transactions, the nature of which men thousands of miles away can have very little intimate knowledge. As an Oblate now coming to the end of his time, and who was

brought up in another atmosphere, I mention all this, because I can see that, unless some method can be devised whereby the General Administration can be kept in touch with actual realities, there is a danger of a spirit of indifference creeping in towards those residing in Rome, even though the members of the Province should still be imbued with their ideal of the spirit of the Congregation. In stating all this I wish it to be clearly understood that it is not a question of English-speaking Canada being separated from the Mother House of the Congregation, I hereby confirm coram Deo that I have never heard any member of this Province even hint at such a suggestion, but I do say that I see a real danger in what I call the absolute necessity of the General Administration realizing how different is the mentality of St. Peter's Province from European Provinces. When, therefore, I speak and say, as I do with truth, that there is a genuine Oblate spirit in the Province, I want it clearly understood that it is a desire to see the English speaking side of the Congregation advance side by side with those of our Brothers of different nationalities.

As regards the religious spirit, again it is necessary for me to explain how some of our Houses are situated. There are seven retreats held in the Province every year. One in the East for the Fathers, one in the Scholasticate previous to the beginning of studies and one for the Lay Brothers. In the West two Retreats for the Fathers are held at Mission School. One Retreat for the Lay Brothers closing on February 17th also at Mission and finally the annual Retreat for the Fathers of the Prince Rupert Vicariate. These Retreats have been splendidly attended and I am pleased to say that there is a genuine desire to make these Retreats seriously. I can speak from experience because, with very few exceptions, I have attended during my term as Provincial most of these Retreats. Before me I have a copy of the horarium of religious exercises in all

Houses. Morning prayers with meditation, Little Hours of the Divine Office or Vespers and Compline, Oraison with night prayers. In all Houses there is a definite day set apart for the monthly retreats. Where the numbers of Fathers are small and where the hours of Masses vary it is impossible to have a combined morning prayer and meditation with all in attendance. The same difficulty is experienced in most parishes where the number of instructions for mixed marriages, and for converts are becoming so numerous that in many instances night prayers are said immediately after supper. European conditions in this regard of instructing converts are so completely different that here again no comparison can be made. I am pleased to say that there are Priests, and this constitutes the vast majority of the Fathers in the Province, of whom the Congregation may indeed be proud. Their piety may not be of the demonstrative kind, but one cannot live with them as I have done, without failing to realize that religion with them is not a mere veneer but a genuine conviction and based upon their religious Oblate spirit and the dignity of their Priesthood.

8. Conclusion.

What of the future? No Provincial has the right to prophecy. Looking back over the past and thanking Divine Providence and our Immaculate Mother for the marvellous way in which our Province has been preserved, we have every reason to hope that there should be a future for St. Peter's Province. Certainly we have the respect of the English speaking hierarchy and, if the English speaking population of Canada increases, as it should, many opportunities may await us. In the Eastern part of Canada we are too confined to Ottawa. I have spoken to several Bishops in the hope of securing foundations in other dioceses. At present Cardinal McGuigan has been discussing with me the possibility of a High

School and parish with residence for missionaries in the Archdiocese of Toronto. Negotiations are at present in a tentative stage. Our recruiting for vocations is taking on a new outlook. The great difficulty at present is the lack of bedrooms for the Priests that are coming out. We are terribly confined for space.

The writer of this report on St. Peter's Province in Canada has now completed his terms of office as Provincial. Nearly thirteen years ago he was asked to leave his own Anglo-Irish Province and assume the responsibility of the English speaking Province in Canada. Now that the responsibility of this Province will be placed in the hands of another Provincial, whatever the remaining years may hold for the writer, he wishes to put on record his deep appreciation of the manner in which the Fathers and Brothers of St. Peter's Province received him and cooperated with him during those years. With perhaps one or two exceptions he can say that never once was he made to feel that he was a stranger coming into a strange land. The entire Province realized that he was their Provincial through obedience and his first letter to the Fathers and Brothers was to ask them to accept him in the same spirit as he had accepted his obedience to live amongst them. Whatever has been accomplished during those years could never have been brought about without the loyal cooperation of the members of the Provincial Administration. During these years no Provincial could have been blessed with men more sincere, more candid or more loyal. Whatever decisions were taken were the outcome of frank discussions and the Provincial is able to pay all the members of the Provincial Administration the tribute of saying that never once was an appointment made or a decision taken that was motivated by a personal feeling.

With this report on St. Peter's Province my years as Provincial have come to an end and in a short

time the new Superior General with his Administration will name a successor. I wish him God's blessing upon his work. My earnest wish is that St. Peter's Province may flourish still more abundantly both in the depth of its religious spirit as well as in the accomplishment of external works for the greater glory of God and His Immaculate Mother.

Ottawa, 22nd March, 1947.

J. SCANNELL, O.M.I.
Provincial.

APPENDIX I.

THE INDIAN MISSIONS IN THE PROVINCE.

The Indian missions of St. Peter's Province are located within the boundaries of British Columbia. Of a total population of approximately 25,515, some 14,465 are listed as Catholics, of whom 12,747 Indians are under the care of the Oblate Fathers.

The Houses and Residences serving the Indian Missions are as follows:

St. Mary's Mission, Mission City, B. C. founded 1861 (Vancouver Archdiocese):

Superior and School Principal: Very Rev. A. H. Fleury, O.M.I.

Assistants: Rev. T. J. Fahlman, O.M.I., Rev. P. Plamondon, O.M.I.

Missionaries: Rev. F. Nolan, O.M.I., Rev. E. Clark, O.M.I.

Lay Brothers: E. Purcell, O.M.I., T. Girard, O.M.I., D. Shirley, O.M.I.

1 Residential school, 197 pupils, 8 Sisters of St. Anne.

3 Indian Day schools: Chehalis, Chilliwack and Seabird Island; enrollment, 81 pupils.

Indian Missions: Musqueam, Semiahmoo, Coquitlam; Ketsey, Langley, Matsqui, Kilgard, Sardis, Chilliwack, Chehalis, Seowlitz, Seabird Island, Cheam. Ohamel, Katz, American Bar, Yale, Spuzzum. Boston Bar.

Total Indian population: 1315 baptized Catholics.

St. Joseph's Mission, 150 Mile House, B. C. founded 1867 (Kamloops Diocese):

Superior and Principal of School: Rev. J. A. Morris, O.M.I.

Assistant: Rev. L. Burns, O.M.I.

Missionaries: F. M. Thomas, O.M.I., F. Sutherland, O.M.I., J. W. Hennessy, O.M.I., W. Ducie, O.M.I.

Lay Brothers: P. J. Collins, O.M.I., W. Holloman, O.M.I., J. MacDonald, O.M.I., J. Garvey, O.M.I.

1 Residential School, 126 pupils, 7 Sisters of the Child Jesus.

1 Native Sisters' novitiate, and Indian Day school, under the care of the Sisters of Christ-the-King - 45 pupils.

1 Indian Day School, Redstone, 25 pupils.

Indian Missions: Anaham, Redstone, Nemiah Valley, Alexandria, Quesnel, Stone, Toosey, Kluzkluz, Nasko, William's Lake, Soda Creek, Alkali Lake, Canoe Creek, Canim Lake.

Total Indian population: 1614. All baptized Catholics.

St. Theresa's Mission, Lillooet, B. C. Residence attached to St. Joseph's Mission. 150 Mile, B. C. (1937) (Kamloops Diocese):

Missionary: Rev. J. M. Patterson, O.M.I.

2 Indian Day Schools, 60 pupils.

Indian Missions: Leon's Creek, Pavilion, Fountain, Lillooet, Seton Lake, Shalalth, D'Arcy, Chilsampton

(Skatin, Port Douglas, in Vancouver Archdiocese).

Total Catholic Indian population: 1590.

Kamloops Indian Residential School, Kamloops, B. C. (1867) (Kamloops Diocese):

Superior and School Principal: Very Rev. F. O'Grady, O.M.I.

Assistant: E. Brown, O.M.I.

Missionaries: W. Scott, O.M.I., G. Dunlop, O.M.I.

Lay Brothers: Joseph Shauenburg, O.M.I., Francis Sands, O.M.I.

305 pupils, 8 Sisters of St. Anne.

1 Indian Day School, 170 pupils.

Total Catholic Indian population: 2200.

Indian Missions: Shuswap, Chase, Squilax, Tappen, Salmon Arm, Enderby, Salmon River, Head-of-the-Lake, Six Mile, Kamloops, Chu-chua, Deadman's Creek, Bonaparte, Clinton, Quilchena, Douglas Lake, Nicola, Shulus, Coldwater.

Sechelt Indian Residential School, Sechelt, B. C. (1904) (Vancouver Archdiocese):

Director and School Principal: Rev. H. Dunlop, O.M.I.

Missionary: Rev. V. J. Campbell, O.M.I.

Lay Brothers: H. McLeod, O.M.I., E. MacDonald, O.M.I.

84 pupils, 7 Sisters of the Child Jesus.

2 Indian Day Schools, 60 pupils.

Indian Missions: Sechelt, Homalco, Sliamon, Squirrel Cove, Pender Harbour.

St. Eugene Mission, Cranbrook, B. C. (1900) (Nelson Diocese):

Director and School Principal: Rev. G. Kelly, O.M.I.

Assistants: A. Swenceski, O.M.I., L. Viney, O.M.I.

Indian Missionary: W. Murphy, O.M.I.

Lay Brothers: James Small, O.M.I., Francis McDonald, O.M.I.

1 Residential School, 99 pupils, 7 Sisters of Charity of Halifax.

Indian Missions: Athalmer, Windermere, Tobacco Plains, St. Eugene, Creston.

Total Indian population: 439, all baptized Catholics.

Okanagan Indian Missions, Sacred Heart Mission, Penticton, B. C. (Nelson Diocese):

Indian Missionary: Rev. P. J. Collins, O.M.I.

Indian population: 560 baptized Catholics.

Indian Mission: Penticton, Inkameep, Chopaka, Hedley, Westbank, Winfield.

2 Indian Day Schools: Penticton and Oliver, 18 pupils.

St. Paul's Indian Mission, North Vancouver, attached to St. Augustine's Parish, Vancouver (Vancouver Archdiocese):

Indian Missionary: Rev. Paul Clarke, O.M.I.

Catholic Indian population: 444.

1 Indian Residential and Day school combined.

125 pupils, Sisters of the Child Jesus.

Indian Mission: Squamish Village.

The Provincial House and convent of the Sisters of the Child Jesus is also attached to this mission.

Christie Indian Residential School, Kakawis, B. C. (Victoria Diocese):

Superior and School Principal: Very Rev. J. Mulvihill, O.M.I.

Assistants: H. Bessette, O.M.I., J. Burns, O.M.I.

Indian Missionaries: P. Sheahan, O.M.I., H. Sorensen, O.M.I., J. O'Brien, O.M.I.

Lay Brother: John McDonald, O.M.I.

Total Catholic Indian population: 750.

Residential School: 95 pupils, Benedictine Sisters.

Indian Missions: Clayoquot, Kyokuot, Hesquiat, Ahousaht, Keltsmant, Opitsaht, Ucluelet, Clo-ose, Ceepeecee, Friendly Cove, Nootka.

* * *

The Indian missions of St. Peter's Province are divided from each other according to the different Indian tribes, usually one or more tribes being attended from each mission.

For the most efficient work it is necessary for the Fathers to learn the language, customs, historical background of the tribes under their care. As the Indians are indigenous to the country, this part of the work is comparatively simple, but it demands a great amount of personal work.

Except in a few cases, practically all of the Indians attached to our Oblate Indian missions are baptized Catholics, where the missions have been established for some years.

The formation of the Christian character in the hearts of the Indians is the special immediate work of the Indian missionaries. While usually the Indian has been endowed with a deep faith there are many impediments that the natives meet in the practice of their religion.

With the generally rapid increase in the white population surrounding the Indian villages and with a rising standard of living, demanding a more intimate association with the white people, a small percentage of whom are Catholics, there is a marked tendency among the Indians to neglect the regular exercise of their religion, and to adopt ideas hitherto foreign to them.

On the other hand, a more abundant economy for the Indians furnish greater opportunities to the Indian missionaries to train the Indians along correct precepts and practices of religious faith.

Due to the primitive nature of the Indians much persevering work is required for the formation of the Christian character of each individual Indian. While our well-managed Indian residential schools are essential for this purpose, there is increasing need for well-trained missionary clergy to augment the present workers in the field.

APPENDIX II.

ST. PATRICK'S COLLEGE.

On Wednesday, February 5th, we visited St. Patrick's College, Ottawa, Ontario, and inspected the classes of Grades XI and XII in the following subjects: Algebra, Chemistry, English, French, Geometry, History, and Physics. We were received very cordially by the Principal and we were made to feel at home, not only in his office, but also in the classrooms where we were welcomed by the teachers and the pupils.

The school occupies a very fine modern building in the eastern suburbs of Ottawa. The classrooms, laboratories, study-rooms, library and gymnasium are of the type found in most large secondary schools. They are reasonably well furnished and the lighting, both natural and artificial, is adequate for the needs of the pupils. Special mention might well be made of the laboratories, which are up-to-date in most of their appointments; also of the spacious library and its well-stocked shelves. This library, containing as it does about fifteen thousand volumes, is adequate for the needs of the High School and also of the College which occupies part of the building.

The High School section of this College which was founded in 1929 has an enrolment this year of approximately three hundred and fifty pupils distributed as follows among the different grades: Grade IX - 38; Grade X - 110; Grade XI - 76; Grade XII - 63; Grade XIII - 43; also 18 have selected the Commercial option. As a rule the pupils are studying the courses that lead to the Universities or to the Normal Schools. Provision is made, however, for giving pupils, who may wish it, a thorough training

in the essential Commercial subjects. Whilst most of the pupils come from Ottawa and its vicinity, there are in the school a number who have come from different parts of Canada as well as from Newfoundland. Of the three hundred and fifty enrolled, eighty are in residence. It is interesting to note that from fifteen to twenty per cent of the pupils in residence come from the city of Ottawa. This in itself is a tribute to the efficient way in which this school is conducted and to the special advantages, such as supervised study and regular hours for rest, that are provided for those in residence.

The school has been carefully organized by the Principal, both from the point of view of the allotment of time to individual subjects and of the need of having, at least, a daily frequency of lesson in them. The organization is flexible enough to enable the Principal occasionally to provide additional time for a study period in which a class may not be making satisfactory progress. Two periods are provided for supervised study in the large study-room each morning and also each afternoon. This arrangement is made to give pupils who are not being taught an opportunity to study quietly and also to have in the classrooms only the pupils that are being taught. Comparatively long periods have been provided for teaching Chemistry and Physics. This is necessary if the work in these subjects is to be done in a practical way.

The problem of determining accurately and fairly the standing of the pupils in the several subjects is somewhat difficult of solution and considerable attention has been given to it in this school. In addition to the regular term examinations and class tests, an effort is being made to appraise the work of the pupils from day to day. A combination of these methods will probably yield the best results. The question papers in the regular subjects and the standing of the pupils had been neatly tabulated and were available for our inspection.

We wish to commend the pupils for their courteous bearing in the classrooms and corridors, for the care they took to answer from a standing posture and with complete sentences and for the large measure of cooperation that was given to their teachers during the lesson periods. When questions were asked by the Inspectors, the same willingness to share in the work was shown by the members of the classes.

Generally speaking, the teaching that was observed was of a high standard. Ripe scholarship, aptitude for teaching and high ideals of life are enabling the teachers of this school to exercise a fine influence in the classroom and also in connection with the extra-curricular activities which are, more or less, by-products of the regular programme of studies. They are planning their work carefully with a view to having it completed and reviewed by the end of the school year and even earlier if it is necessary. Suggestions were offered and methods of handling the work were discussed and illustrated.

From the records of the examinations that were ready for our examination and also from our observation of the lessons that were taught on the day of our inspection, we formed a favourable opinion of the work that is being done in this school. and we recommend, therefore, that this school should be granted the privilege of recommending pupils for Middle School standing.

We hope to be able to pay a brief visit to the school towards the close of the school year.

Toronto, February 13th, 1941.

Signed: R. W. ANGLIN.

A. J. HUSBANI.

High School Inspectors.

APPENDIX III.
REPORT OF THE
MISSIONARY ASSOCIATION OF MARY
IMMACULATE.

(April 17, 1941 - December 31, 1946).

Establishment.

The Missionary Association of Mary Immaculate was formally established in St. Peter's Province by Very Rev. J. Scannell, O.M.I., Provincial by Circular Letter of April 17, 1941. Father A. W. Hall, O.M.I., was appointed Provincial Director and local Superiors were asked to establish centers.

Previous to that date, however, the Association had flourished in St. Joseph's Parish, Ottawa. It had been organized there by Father Finnegan in 1932. Father Doran directed it from 1935 till 1937. He set up the card index system of registering members which is still followed at the central office. Penny bank collections were organized at this time and continued for about three years in the parish. The appeal was for a cent a meal from each wage earner. Father D. McCullough was director from 1937 till 1939. Father Phelan, the parish priest, acted as director in 1940 and 1941. From 1936 to the present time the weekly novena collection in St. Joseph's Church has been transferred to the Association for a Burse entitled « The St. Joseph's Parish Burse for the Education of O.M.I. Missionaries ».

Organization.

The present organization consists of the provincial director and eight local directors. Living Associates pay an annual fee of \$1.00. Deceased persons are

enrolled for an annual fee of 50 cents. Collections are made through the promoters. All enrolments from the local centers are registered at the central office and returns are made to the provincial director yearly. Enrolment entitles Associates to receive the quarterly publication « Oblate Missions ».

The present status of the Association is as follows:

Central	A. W. Hall	850
St. Joseph's, Ottawa	K. Campbell	1137
Canadian Martyrs	C. Herlihy	65
Saskatoon	J. Michael	246
Vancouver	F. McCarthy	531
New Westminster	P. J. Phelan	147
Lethbridge	R. Griffin	182
Prince Rupert	J. Carroll	104
Lillooet	J. M. Patterson	38
Total Living Members		3300
Deceased Associates		1507
Total		4807

Central Office.

In August, 1942, the central office of the Association was moved to St. Patrick's College. In January, 1944, it was necessary to engage the full-time services of a permanent secretary. Larger office space was acquired in August, 1946. The following activities were undertaken, and indicate the development of the Association:

1. A sewing group for the making of vestments was organized in 1940 and worked until 1945. Fifty sets of vestments were made and supplied to Holy Rosary Scholasticate, Novitiate, St. Joseph's Church, St. Patrick's College, and the B. C. Missions. Altar linens were made in quantity. The ill-health of the organizer, Mrs.

L. O'Malley, of Eastview, forced this work to a standstill.

2. « Oblate Missions ». Started in 1941 as an annual publication, 96 pages, 2,000 copies. Now published quarterly, 32 pages, 5,000 copies.
3. During 1943 twenty-six presentations of the moving picture « The Eternal Gift » were given in the following places: Ottawa, Arnprior, Renfrew, Pembroke, Calumet Island, Pakenham, Almonte, Alexandria, Apple Hill, Prescott, Gananoque, Trenton, Picton, and Perth.
4. In 1943 the director edited the official program of the Crusade for Victory and Peace organized by His Excellency the Archbishop of Ottawa, soliciting the advertisements for the English section.
5. Canadian National Missionary Exhibition, Toronto, October, 1943: Prepared Oblate Exhibit, edited pamphlet on our missions, distributing seven thousand copies.
6. St. Patrick's College Fund Campaign: June, 1945: Additional office help was employed from March to July, 1945. Since then one secretary has carried on both the work of the Association and the Campaign. Collected to date: \$130,000.00.
7. The Layman's Ritual: 380 pages; first printing, 1944, 25,000 copies. Reprint 1947, 25,000 copies.
8. Oblate Prayer Book: 468 pages; 1944, 3,000 copies.
9. Pilgrimage: August, 1946, to Cap-de-la-Madeleine. One hundred and five took part. We hope to make this an annual event.
10. Father Albini: Pamphlet by Father F. Quinlan, O.M.I. 5,000 copies, 1946.
11. Marian Congress: A committee consisting of Father Dufour of the University of Ottawa,

Father Lafleur, Cap-de-la-Madeleine, Father Pelletier, Sacred Heart Juniorate, and Father Hall, is in charge of the Oblate Exhibit. An exhibit covering more than 350 feet of wall space is in the course of construction. Appropriate leaflets and a pamphlet on vocations are being edited.

12. Promotion of the Cause of Bishop E. de Mazenod: New propaganda leaflets will carry a colour picture of the Founder painted by Bro. J. Pollock, O.M.I., with the prayer for beatification. 25,000 on the press.
13. National Convention of the Association is convoked for June 18-22, 1947 at Ottawa, in conjunction with the Marian Congress.

Suggestion,

1. Deceased Enrolments. Since some doubt exists as to the right of enrolling deceased persons in the Association, we have provided that a Mass be said each day at Holy Rosary Scholasticate for such persons. I suggest that the General Chapter make arrangements similar to that existing for living members, and that provision be made for a daily Mass for all deceased Associates, said throughout the Congregation.
2. The development of the Association as the Third Order of the Congregation be emphasized. An appropriate ceremony of reception could be drawn up and perhaps an exact replica of the Oblate Cross, smaller in size, be given.
3. An assistant be assigned to the central office, to be trained in the technique of organization and to help in the solicitation of funds throughout the parishes of Eastern Canada.
4. The local centers, especially Saskatoon and Vancouver, be developed so as to cover all the parishes of the prairies and the coast.